

Monday, March 20, 1967

Must Remain in
Transcription Room

Now, this is the penultima Monday, huh? Next week will be the last Monday for some time, but most of you I think could come to the meetings that we will hold. When will it be, George? On a Tuesday? Yes, on Tuesdays. This coming Friday being Good Friday, for those whom it may concern there will not be music. I will be in the country. Particularly in the light because I will be away from my family for two months or so. I would ~~xx~~ almost say I owe it to them. But in any event, that won't affect next Monday. Now what kind of questions?

(Marshall DeBruhl): I would like to report on a task you gave me last Monday. It was to imagine myself in front of a group of people and to ~~talk~~ talk on certain ideas. And while doing this to attempt to wake up and at the same time record it. Well, I did the the task every day. There was one time when I was interrupted before the ten minutes was up. It was about nine minutes. And today I had to work all day so there was no time to record it so I did it during my lunch period. I went to the river by myself and did it. It was hard for me to wake up but I was trying to think of the ideas so I would find myself losing myself in thinking of the ideas. And then I would repeat a sentence and try to wake up to my voice then be aware of it.

Mr. Nyland: Did you try to slow down?

Marshall: Slow down I did. And I noticed that as the days went by I became much more and more slower until there was a very noticeable space between the words even and sometimes I wouldn't say anything. I would make gestures and change my position, walk a little bit back and forth.

Mr. Nyland: It's not good for the audience is it?

Marshall: No and there was another problem. I would in attempting to

wake up, of course, I mean I would forget that the audience was there. And even when speaking I would forget them. There was this, I was doing about three or four things with my mind. And it is hard to keep them all balanced. Like . . .

Mr. Nyland: Of course it's very difficult. But it is very good to ~~xxxx~~ attempt it. At least once, then you know how difficult it is.

Marshall: Well it was good I think/

Mr. Nyland: Yes that way it's good. Now let's go down to very simple things. What do ~~xx~~ you think now you can do. That you could maintain for any length of time your awareness or being awake?

Marshall: Well but the things that I set myself is just movements I ~~makak~~ make, any kind of movements, with usually with my arms or with my legs or walking up and down, sitting and moving my fingers, anything that I can think of. But I can keep myself interested - well, keep myself interested in things.

Mr. Nyland: If you look at your day, now, like today - how many times were there?

Marshall: Well there were many many times. But I said I'd definitely - well, I set up for myself to do it at least ten times for five minutes each time. And so far there have been seven of those and there are a lot of times in between which I don't count.

Mr. Nyland: Now if you take the five minutes you think it is continuous?

Marshall: No I don't. It may be. That's the question I have because while it seems that there are different gradations of being awake.

Mr. Nyland: Yes, that's right.

Marshall: And then when I become really aware of it, then I notice it and it is gone. It's like, it's only rarely that I have that feeling that I can say "that's it" and then it's gone.

Mr. Nyland: That's right. As soon as you say it's gone.

Marshall: I haven't, can't, haven't learned yet to keep that part out.

Mr. Nyland: If you have it as a knowledge for yourself without forcing yourself to say it but just acknowledging it that it exists. I think you get further. But each time that you happen to think about it, it has to go over into this attempt at being aware. And then when you are aware without saying it, you have to try to hold onto it.

Marshall: Well, I think that it comes you know just by making more and more efforts - you become more and more familiar with where you are.

Mr. Nyland: What time in the morning do you start to think about it and actually make an attempt?

Marshall: Well I know that I have to start doing it right away and ^{if} ~~if~~ . . .

Mr. Nyland: As soon as you get out of the bed?

Marshall: Even while I am in bed, I try to start but sometimes I'm still a little heavy in sleep. But it's getting, you know, of course, it is getting clearer and clearer a little bit every day, let's say, every week. And then I - I mean I'm beginning to feel like in the mornings like I did when I was younger.

Mr. Nyland: You feel happy about it?

Marshall: At the same time I feel very happy ~~about~~ but I - I doubt very much that what I'm getting, you know, I don't know because I might be fooling myself.

Mr. Nyland: Don't question that. Keep on making the attempts. I don't think you have ~~at~~ at the present time a measure to know exactly that it is awakening - that it is a continued state, that it fluctuates between that what may be a beginning of "I" and your ordinary mind thinking about it, or that there is enough intensity or that you could say that it is now 100% and now it is practically nothing or that it is twilight. All of that I think could belong to defining it in a certain way ~~without~~

which will, when you try it, will detract you from actually having the experience. Take experience as it is for what ever it is worth without trying to classify it. And keep on trying to change. All the time that what you think into a state of awareness. As a result of an effort, sometimes it will be successful and other times it won't. Sometimes it might last even a little longer, but it will go away because you will tend to think about it and then of course it will take over. The problem is this - whenever I try to establish in a certain section of my brain this objective faculty. And although it may be a section that is not used to any particular kind of mental processes, there is equipment for it. And it is then a question of surrounding that little section with mental processes which take place in the ordinary brain which are more or less in adjustment with the wish that that objective faculty could exist. I have said many times that the mind is the enemy because the objective faculty is an intruder. At the same time there are also in the mind certain thoughts that have a possibility of believing that something else ~~an~~ could exist and perhaps even should exist. This will help of course my desire to do a certain amount of work. Particularly when I am mentally convinced that it is necessary, that it has to be done. Because it is a question of marshalling such thoughts as it were in the surrounding around that what is now trying to become objective. And the more I now think about that as a possibility of something that actually could take place, the more willing my mind would be for creating an opportunity for the little "I" to continue ~~in~~ to exist. And there will be less and less reason to fear it or to be fearful about ordinary mental processes. But it takes a long time before one can surround that little place where the objectivity ought to grow. And if I try to think about it, I spoil it. But if I just accept it for whatever I experience as a - what I call being awake ~~o~~ and at times it is clear and at times it isn't, the better it will be because

now my mind will follow also that kind of necessity of surrounding that without any pushing on my part. It is an openness you see that I introduce in the rest of my mental processes which then can be conducive for the existence of the little "I". Try it that way. Don't define it.

Marshall: Well, I don't know whether I - I don't think I understand you very much about - I don't understand exactly what you mean by surrounding it with other thoughts.

Mr. Nyland: Your mind is divided into different parts. And different parts of the mind have different functions to fulfill. You know there is a difference between the front of your mind and the back of your mind. You take only these two distinctions - the formulatory part is in front, the pondering and the weighing part is in the back. It is like different segments of the brain and brain matter, & even if it is divided in accordance to structure, it is also divided in accordance with function. And that therefore what even there is as the possibility of the objective faculty to exist, takes place in the part which is above the temples on both sides of your head. And it is around there that I like to have the thoughts relating to the possibility of work and to some extent believing in it, that I would like them to become friends. And that's all I mean. You see it is as it were as if I plant the possibility of a development of "I" like I would plant a seed in a soil, I prepare the surrounding soil so that air could go into the soil and help the growth ~~in~~ or the germination of the seed. And it is very much like that.

Marshall: Does it - all that I could say to myself right now is that - with every problem that I have with this and everything it seems like - I don't know if this is right or not, but if any kind of question comes up then I say - and if I don't have an answer I say then, well the only

thing to do for me is to try to be awake. That's the - - -

Mr. Nyland: That's right. That's good Marshall. Leave it at that.

Yes, try it this week again.

Marshall: The same task.

Mr. Nyland: ~~XXXXXX~~ Yes, the same task, same task. I think it's a good task.

Marshall: I think it's good too, it's hard for me to do it.

Mr. Nyland: Yes, good. Aside from that I think it's useful.

Arlene Wesleyck: Mr. Nyland, I would like to report on the task you gave me two weeks ago. I asked you for a task and you asked me why I wanted one and I said that I had been working just on the basic movement task and I hadn't had any task connected with my work during the day. And you gave me a task to do while I was working with nursery school children, to be nice to the ones I didn't like too much and not so nice to the ones I was nice to. Well, I had a difficulty because I substitute teach and I wasn't with the same group every day. So I also

Mr. Nyland: You don't have to repeat it the next day with the same group. It becomes quite individual with each pupil and they are not always ~~xx~~ nice and not always nasty.

Arlene: It was a little - it takes me a little time to decide - it's almost - it takes them a while to know me and to . . .

Mr. Nyland: Don't think too much about that. Even if you are there preparing for it, you still have a chance to be awake.

Arlene: Well I did change a little bit - a different way. I tried ~~to~~ it with the individual children I could try it with. But I also tried doing something the first week in addition to ~~x~~ trying this. I tried to note how I was nice to children, how I wasn't. Different manifes-

tations, the eye movements and the way I talked to them and I tried to observe ~~them~~ then. And the second week I found more successful because when I had this information I could try not to habitually react in that way and . . .

Mr. Nyland: You see a task like this has many sides. In the first place the preparation of thinking how you are going to be. In the second place it will give indications of how you used to be and whatever your habitual ways of manifesting are. In the third place it will give you a chance of seeing certain things in the children which you haven't seen before. And in the fourth place it will help you to determine ahead of time certain manifestations with which we are not as yet familiar in a relationship which would determine them. So you see the different facets of a task like that, they start already when you start to think about it/ And at that time it is already possible since one is ordinary in the ordinary sense alive, it would be possible to be awake. Don't postpone it until the actual moment and say now I have to be awake. Lead up to it.

Arlene: While I'm thinking about it, try to . . .

Mr. Nyland: Yes. You see yourself thinking.

Arlene: I didn't try that.

Mr. Nyland: No I know. You see the way it's usually until you say now, now's my task, now I wake up. But you see there is no particular reason to think that that particular moment is better than another moment. If you want to talk about it theoretically even, the fact that I have a task that I ought to do is fully as good as doing it. It puts me in the state of expectancy, hoping that I will be able to do something by performing a task. But since each moment is exactly the same as any other moment, I don't have to wait until, let's say ten o'clock if five minutes to ten I happen to think about it. In that

way one spreads the energy a little bit more over a pre period and the period itself and then after period and it becomes much more alive with you. It helps also of course to become much more alert to the fact that you have to do something. That you have to prepare for it or at least there is - has been in ~~your~~ your mind that you should not forget it. All of that leads to the possibility of being awake. It may not be awake, but at least there is a chance that I consider it a possibility of awakening as something that is desirable. You see what I mean.

Arlene: Yes.

Mr. Nyland: Don't limit the time of the task to the actual period of ~~time~~ doing the task. Many times it is much better that I already in thinking about the task - then almost in a certain anticipation I wake up.

Arlene: I think what is confusing me is that when I try to do a task I try to limit to something concerning movements. And that . . .

Mr. Nyland: Don't. Don't. It is not () with movements.

Arlene: Well, with voice I tried that.

Mr. Nyland: Well, it is all right you see but you can vary that as ~~you~~ you like. Any manifestation is enough of an object. Any. A thought of work. I find myself, I say, thinking about work, but I am sitting and thinking - my mental apparatus is working - but I become aware of myself as a body having that kind of an organ functioning, without becoming objective to that what is now functioning in my mind - I become objective. Or rather, I realize the fact that this creature is existing and also is thinking. And in each time that it comes to my mind, each time is like a moment and could be a moment. You understand now what I mean. (Arlene: Yes.) Good. All right. Try it again this week.

Arlene: I won't be working very much this week - only two days.

but these are the problems I went through - that I had to make a special effort and then when I realized that I began to figure out all sorts of reasons why I couldn't. And when I finally got to the foot of the stairs I got so impatient that I practically ran up them rather than do it slowly.

Mr. Nyland: And then you forgot at the top to ask what you did?

Mollie: No I always remembered at the top.

Mr. Nyland: You did?

Mollie: Because the task seemed to me to be such a beautiful metaphor - it was such a good clear idea for what I wanted.

Mr. Nyland: But you find - found out things about yourself?

Mollie: I did, I did.

Mr. Nyland: Were you a little discouraged?

Mollie: Very much. There were very few days when I was able to do it three times a day - not when I . . .

Mr. Nyland: You see how difficult it is that even if one discovers these ~~part~~ particular results - that one finds out a little bit more about oneself, how difficult it would be to be impartial. And that is really work. It is not even to discover things and to some extent of course I can be observant surely I can be alert to it - I can notice, I can enlarge my world and find out if I now know certain things about myself which I didn't know before. But you see the requirement of objectivity is that I will accept it for whatever it is. And if I can actually then see myself, this is really me. I have a very strange idea about myself - this is really me. I have a very strange idea about myself but apparently it is quite different. And that that becomes the truth for me when I am willing to accept it and that all my other ~~me~~ notions about myself really were not really very much

worth while because this time I know for sure that I include in this kind of a knowledge certain facts which I never have noticed or if I did notice it, I would probably rationalize about them. I would find certain reasons why I had to be like this. You see all of that gradually gets you might say shorn off one. And it is the performance of a personality which of course is now used to behave in the ordinary world the way it is required to do and what is expected of it. That in this particular case something is happening to one and of course one doesn't like it. Because you discover certain knowledge and it shakes you - your ordinary self confidence - something that you think you know and it turns out you really don't know it. And whenever that happens to one you feel, to say the least, very little at ease with yourself. But still it is the only way by which I actually could take things in that they become useful when I know that what is so is so, and there is no question about it. So that the whole reason for introducing impartiality is really, you might say, to cement the observation into objectivity. Although there will be a lot of steps for real impartiality to the bitter end of 100% absolute being impartial, which would require then an experience of the moment. It is not necessary to talk about that. Because the big step is really impartiality. The acceptance of that what I see for whatever it is. And if I could add to that, that it had to be like this and couldn't be different, then I would understand my mechanicality.

Mollie: Well, there were a couple of moments just

Mr. Nyland: I'm sure, I'm sure.

Mollie: . . . in all this when I felt I was doing something quite extraordinary - I was carrying something upstairs

Mr. Nyland: That's right, that's right.

Mollie: Or taking it down, I was doing it.

Mr. Nyland: Yes, it's very good. You will see more and more of that and you might say when you see two or three of such light points it will give you the encouragement to continue with it because the moments then when one actually experiences that - they stand out as quite different from the rest. And this is quite definitely at such a time that one realizes that one is much closer to real truth and that there is no ~~xx~~ maybe. And that any kind of a doubt which sometimes I have with a personal interpretation of certain facts, that that is completely gone. And I face them - that what is there - and it is a taste of an absolute-ness which I don't get ~~xx~~ any other way. I would say continue. Were you the one I suggested also you take two steps up and one step down - two setps and one step? Let's add ~~xx~~ that to it - the way you now can climb stairs. You take two steps with two feet - left, right - and you go down one step. ~~xx~~ Then ~~xxx~~ up stairs, up stairs, then down. Again, again. You see? One, two, back to one, two, three, back to two, three, four, back to three, four five.

Mollie: I did try walking downstairs backwards.

Mr. Nyland: That we talked about before huh?

Mollie: No, it just occurred to me and I did it and it had a very . . .

Mr. Nyland: Any way you like, any way that it is not habitual. Any way that you can afford to spend the time on. But whenever you do it, it is not a question of acquiring a new dexterity. The whole reason for doing it is to have a strange, very seldom used manifestation, or perhaps never used, non habitual, if it is habitual, in order to remind you that you do it for a purpose which is completely independent of walking up the stairs. But the connection is made at the end that

you remember your aim while you have done the task. And that that aim, at that time at the top of the stairs, becomes very clear to you. It has to be translated, that, in the wish that you actually could wake up. All right?

Mollie: "ll right.

Mr. Nyland: Do it again this week. Good. Whose hand is there, I can't see you. Yes?

Bob Solled: How can one begin to find out what chief feature means? And what it means in my life?

Mr. Nyland: Don't let's yet. Quite far removed. It is the chief motivation of all your activities including your feeling and your mind. It is really the criterion as far as your personality is concerned around which the personality is turning. In order to find it you have to undo many of the ordinary manifestations and that you live much more in essence. And then you find what might be the motivation in essence. Chief feature is not on the outside world or it is not in the periphery. So for the time being leave it alone. It is interesting but not useful now. Later, it could be extremely useful. Curb your curiosity.

Ibbie Kenna: I would like to report on my task which was twice a day if I could be alone to walk up and down for ten minutes trying to wake up.

Mr. Nyland: Nobody can hear you.

Ibbie: And if I could be alone

Mr. Nyland: Oh, that sounds good.

Ibbie: When I walked up and down to try to observe myself and when I got into the shower. And also if other times in the day before I

opened the door. And to try to increase the number of times that I thought about it.

Mr. Nyland: Did you want to do it?

Ibbie: What do you mean?

Mr. Nyland: This task.

Ibbie: Well after you gave it to me I thought to myself that I had already been doing these things and that would be easy to do. And the beginning of the week, it started out, it was just sort of mediocre attempts. And then it got so that I couldn't. I wasn't a one very much but when I could be after about two minutes I would start worrying a lot and would think pretty soon I wasn't going to be alone or I would get caught up or I'd think of something I had to do and I just wouldn't do it. And things happened, like, the shower didn't have anything but cold water and . . .

Mr. Nyland: It's a bit messy, wasn't it? Did you like it, as a result?

Ibbie: Dislike it?

Mr. Nyland. Yes, that you were not very successful?

Ibbie: Well yes. I felt terrible.

Mr. Nyland: Really? How terrible.

Ibbie: I had a headache yesterday and I felt several all today.

Mr. Nyland: Oh really? Then you got messed up. Don't undo it. Do you really want to try to work?

Ibbie: I want to.

Mr. Nyland: You know why? For yourself do you know? You don't have to tell me. Do you know why you want to work?

Ibbie: Sometimes I know why.

Mr. Nyland: Good. As long as you know sometimes. Do it again this week. It will be much easier.

Ibbie: I wanted to ask you about something else too. I was reading a Kenneth Walker book and he described an experience he had when he was a child. I think the thing that characterized it was a feeling of being alone and separate.

Mr. Nyland: You know you are soft voiced again.

Ibbie: I know. Well I was reading this and I hadn't read about that experience before and it made me remember that about two months ago for some reason all of a sudden I was completely overwhelmed by this feeling of aloneness and it didn't have anything to do with loneliness.

Mr. Nyland: You mean at the present time, alone?

Ibbie: No, for a

Mr. Nyland: No, no, that you were even since you were small you know, or did it hit you . . .

Ibbie: Just that everybody was. It was a realization of it. I don't know.

Mr. Nyland: Don't you think that people in general are gregarious? I don't think it happens so often that they feel alone. And if they do they hunt each other up or telephone.

Ibbie: It didn't have anything to do with other people like being lonely or . . .

Mr. Nyland: That's right. That is right, it need not. But isn't it a () experience?

Ibbie: At the time I felt that it was very real and it lasted about a day and then it kind of dwindled down and I know I wasn't going to feel like that later. But that that was the way it was.

Mr. Nyland: You have ambitions, haven't you? In certain direct ones. That you want to do certain things and that you like to do it or accomplish them. Don't you? When you are alone and you think about that

then don't you think that your aloneness or your lonesome feeling will change?

Ibbie: Maybe.

Mr. Nyland: You've never tried it. Write up ~~five~~ five or ten different things that you really like to do and when you do them you can do them with enthusiasm. And when you are now alone, you have that kind of a feeling you look at it. But you must look at them. That is, you have to have them on a piece of paper, you can describe them any way you like. When you look at them you read it aloud. And let that what you have written penetrate. It will dispell your lonesomeness.

Ibbie: It is not lonesomeness.

Mr. Nyland: No. No. It is the feeling of being alone, the realization of alone, of having to digest your experiences for yourself and no one else can experience, I know the truth. Yes. That's right. But now if you create within your world the possibilities of doing certain things that you could really give yourself in their direction. It would change it. All right. X

Allen Weiss: Mr. Nyland, could you please explain a little about the saying the wolf, the feeding the wolf, to take care of the lamb, as far as one's inner life is concerned?

Mr. Nyland: What are you, the wolf or

Allen: Sometimes I'm both.

Mr. Nyland: Sometimes a lamb? What is the cabbage?

Allen: I don't know. Sometimes I feel like I am eating my self up.

Mr. Nyland: You are not really considering the particular problem of crossing the river?

Allen: I can't get it straight in my mind. Sometimes the river is like life.

Mr. Nyland: When one is lamb like, what do you think is predominate in such a person? Intellect or feeling?

Allen: Feeling.

Mr. Nyland: And when you are wolfish, wolfish, what is predominate?

Allen: Probably the mind.

Mr. Nyland: Will we let it go at that? To feed both the intellect and the feeling so that man could be more on an equilibrium and not be one or two ~~six~~ sided, if that what is his activities in physical center is fed both from intellect and from feeling. Then there would be a help. So?

Allen: I'll work on it.

Mr. Nyland: Yes, that's enough to go on with all right.

Larry Sacharow: Two weeks ago I had the ~~task~~ task of stepping out of bed in the morning on a wet towel, first day and the second day a dry towel, third day eventually no towel at all, in order to remember myself in waking up. I found that in the morning my ability to try to remember myself was very very weak and that at particular time of the day I just felt very very mechanical and I wanted to be mechanical and lazy and there was a tremendous effort to expound at that moment of the day to think of being awake and I did it for one second and then I just couldn't do it and I said well I just, it is too much of an effort and I want to be mechanical in the morning at that time. ~~XXXXXX~~ Then I tried it several days and it got a little bit easier and then I also found that during the rest of the day I felt guilty for not wanting to make an effort in the mornings. So I tried to remember myself several times more than I ordinarily would. Now I . . .

Mr. Nyland: Now the one thing that was important was the morning, wasn't it?

Larry: Yes, and I am extremely lazy in the morning.

Mr. Nyland: Are you really?

Larry: Yes, I'm very . .

Mr. Nyland: Do you like it or do you deserve it? Are you entitled to it?

Larry: No, I think it is an indulgence, yes.

Mr. Nyland: Yes. I think it is. Moreover, do you want to continue with it?

Larry: With being lazy?

Mr. Nyland: Yes.

Larry: No because I get the feeling that one could start one's day with being awake - it will give you more to . . .

Mr. Nyland: Do you really want to?

Larry: Yes.

Mr. Nyland: Then do it.

Larry: Well I have been trying to do it and it's been getting a little easier and I am working on it and I shall do it. But I still have another question.

Mr. Nyland: No. Let's settle this one first. How are you going to pay for it when you don't do it. You have to have punishment if you are serious, if you want to overcome it. With your mind, OK, that is still a question mark, but you will find out for yourself. This question of wanting to overcome it is a question of your conscience. Now the conscience is based on whatever the concept is of yourself as you should be as compared to what you are now. So there has to be something like an ideal or something that you slide towards of believing that you should become a man, a man then of course who is not lazy. Unless you want to define a man being lazy. And one can quibble about that - what kind of a definition is better or worse. And for a long

time I think you might even find rationalizations why a lazy man is really better than a man who is not lazy. For yourself. As long as you adhere to these kinds of things that you are not quite clear about what really belongs to becoming a man you'll never do work. And this is where you have to start. But after you once make up your mind that the laziness does not belong to it, regardless now how difficult it is, how often you have ~~just~~ indulged and whatever is already as past history almost an established fact and crystalized in you, if once the idea strikes you then it doesn't belong and that it is not becoming to you as you wish to be then you will fight. Become clear about that first and take that simply as a tendency which is rather difficult, maybe, because it may be something that almost is justified and that now you have to have a different kind of a viewpoint and the viewpoint has to be substantiated because if there is no motivation about it you will let it go, just do a thing for a lark or curiosity. Of course, it will have no foundation. But when it is something that is different, that is something that really belongs to you and it becomes more and more of an essential quality, then you will start to realize that something else has to be done, not only the thought and the feeling or a little bit of criticism, but really a sustaining effort. Settle that first. And when you come to the conclusion laziness is not in my vocabulary, then I'm sure it is just one more step that you say I want to wake up, or I want to get up or I don't like myself and if, if it is strong enough, I hate to be lazy. It will depend on ~~is~~ you.

Larry: Yes, I would like to ask another further ~~and~~ question now in line with this - that having discovered this particular quality within myself, being lazy, and now trying to overcome it, let's say having arrived at a certain decision in line with being objective and observing one's behaviour, now in going about this particular thing I could be

I could be getting up in the morning and ~~say~~ saying I'm not goint to be lazy and am going to try to work, to wake up, to remember myself, which would be a consc ous motivated effort but would not be an objective effort.

Mr. Nyland: No the question is - it could be objective actually you could become impartial to it. But you see there is already a certain judgment of either indulging, that is a judgment, that is a certain description of it, or something you disapprove of, of yourself, so it excludes then to become impartial. So the question of consciousness doesn't even enter. It is an ordinary consideration. Now I first have to be clear that I can or I cannot. That is, that I can be lazy if I wish and that I don't want to be lazy, I don't have to be. Then I'm neutral regarding that particular tendency and then I have a chance to become objective to it. But as long as I am either positive or negative regarding ~~the~~ it, my ~~in~~ partiality will simply continue. And I cannot accept this of myself because I have reasons why I am one way or the other. You see I have to bring what is positive and negative first to a neutral point.

Larry: I see.

Mr. Nyland: And at that point there is a chance of becoming impartial.

Larry: Ah, so at this particular point it's still not really possible

Mr. Nyland: That's right. Even if you tried to remain serious, you can say yes, in a conscious state it would be quite all right for me to be conscious of ~~me~~ my laziness. But you see the laziness is a subjective state in which I am completely identified. So it would be utterly impossible to in the presence of that identification for the little "I" to become non identified.

Larry: Yes, so that's the thing that's always hanging me up - the

fact that in the process of trying to change from being lazy to not being lazy you then are not being objective.

Mr. Nyland: No that is all right. I think about myself of how I ought to be. That is an ordinary thought process and that may then create a motivation more in line with what I wish to become. All of that I think belongs to ordinary life and it belongs to subjective too. And I think that it is quite right that it then gives me motivation to want to do something. Now I can force myself to get up. And certainly I can change my habits in many different ways. It will not help me very much because I am afraid that at a certain time I will continue to resent it although I may make - force my body to do it. With other words, when that happens I never will be free from it because my body now will have to follow a command which may be different from the original one, when it has been brought out in the open a little bit. Nevertheless, I remain attached to it and that means identified with it. Now if the aim for man is to become free, it doesn't matter if he changes his habits because of force or not if, as long as he continues to remain identified he never will be the freedom which objectivity will give him. But when I wish to change myself in accordance with what I consider more ideal or what belongs actually to it is freedom, he has to become free regarding that what is already positive or negative becoming neutral. This ~~practi~~ produces in him as a result of the wish of wanting to change a certain form of energy which, instead is being used to force myself to do different things I will accept that what I am and I use the wish to want to wake up. But the waking up does not include a desire for a change. The desire for change takes place in the ordinary mind. The wish to wake up takes place in, let's call it the objective part of the mind. The objective part of the mind is only interested

in the fact of being awake. And I can use the energy that otherwise would go in an ordinary sense, in an unconscious state for a change of a certain kind, I will accept it and use the energy for wanting to wake up. But I don't consider what it will be when I am awake because I don't want to influence my desire for wanting to wake with my desire for wanting to change. All I wish is to be awake. And knowing when I am awake, I will be able to see what is right or wrong. And the energy has to be used only for that purpose and no further. I have compared it once to the crest of a wave that comes toward you. You don't see what is behind it, but you see the ~~ram~~ tremendous force of the crest coming up to you, your wish to awake it to be on the crest of that wave. And then as if one is sliding along with it or sometimes ~~k~~ skiing, you know, water. Using exactly that crest for staying there can be compared to a state of continued awareness. And from that standpoint I see on the other side of the wave what really objectivity could be. You understand that? Usually it is mixed up because as soon as I say I have a headache and now let ~~k~~ me become consious. So that I can get rid of the headache. The motivation is to get rid of the headache, not to wake up. I have said many times when I want to wake up in the morning I am interested in being awake physically, that I can open my eyes without having any thought of what I am going~~xx~~ to do. But as soon as I open my eyes I am happy to be awake. And then afterwards I start thinking about it in that state of being awake with my eyes being open and I can see what is perhaps ahead of me and my mind and my feeling will start to function. But there is a moment at which I open my eyes and I see light. I experience something that is quite different from the experience of darkness. All right? Sometimes it becomes a little difficult to settle a problem as a process, you know? But I think unless it is clear, that one has different kinds of

processes and at one process can be stopped and not interfere with the next, that then one has already a certain regulation which helps one to separate that what is important from that what is not important. And the primary function for wanting to work on myself is to be in a state of ~~an~~ awakening. And the secondary functions is that one then will be able to know what a conscious man is or what he should be and how he should behave. All right?

Larry. OK Thank you.

Gunther Weil: I want - what you said about positivity and negativity - about the tendencies in oneself, is there something that struck me ~~more~~ in the sense you're saying that you prepare something in yourself so that impartiality has an opportunity - in the sense that I become negative about something ~~my~~ in myself, I have no chance of being impartial.

Mr. Nyland: Don't misunderstand it. Because the question of impartiality does not apply to the unconscious state. You see, it only - I have a chance at being impartial regarding I. Simply because the state is neutral. It will not have the influence on the disappearance of I. Or () the obstacles for "I" existing. Impartiality is only an attribute of "I". Partiality always will remain subconscious. Always subjective. But when I try to work I don't want the ordinary affairs of life, like identification, to be too big so that they interfere with the little I trying to grow up.

Gunther: It's a matter of doing ground work for it.

Mr. Nyland: Yes, it is a matter of the consideration of what kind of soil is most conducive for the little I to continue to grow or at least even to be planted.

Gunther: Could you give an example perhaps - an example that I might

use of the other side of something that you are positive about that you could . . .

Mr. Nyland: It doesn't matter if it is positive or not, positive or negative. If I remain interested in doing things and I'm excited or joyous, the states in which I am laughing when the totality of myself is completely engaged. Such times are extremely difficult to have an I look at it because as soon - I would almost say as soon as the I looks at me smiling the I has a tendency to smile. It won't but it is interfered with. The state of myself as I am as a personality, whenever it is engaged in any intensive effort, intensity regarding physical, emotional or intellectual pursuits, always draws so much energy that there is very little left for the wish to wake up, and because of the magnitude of the energy being spend in an unconscious way, it is practically impossible for the little I to start growing. If the little I is like a seed, I want to have a soil that is conducive for it. But if that soil is ~~as~~ surrounded or affected by burning sunshine, which is surely a joyeous matter, or by wind, or snow, or cold, freezing, the germ won't - the little seed won't germinate. And this is what I do in ordinary life when I remain identified and all the different activities which I of course have to be engaged in is the wrong time to try to work. It doesn't mean that afterwards I will find ways and means to brave the storm and to be able to uphold myself and the tree has grown up, it doesn't matter if the wind comes then. It is strong enough. When it is a little bit of a seedling, it will blow off the earth. In that sense, you see the positive and the negative are both identification processes. I am engaged in them. I become part of them, I am engaged in them, I become involved either left or right, and if I

now can reduce it by an acceptance of such facts. Then I become more neutral. The more I see it as the result of a mechanical behavioural form, the more neutral I will be. Because my mind helps me then to understand the condition in which I am. As soon as I have taken away the surprise of it and I'm familiar with it, I become more neutral. You understand that psychologically because I become less attached. Every thing happens in time.

Gunther: What?

Mr. Nyland: I become less attached. If the thing that I experience has happened thousands and thousands of times, I really don't pay much attention to it. And to some extent it is very good because I can be more neutral to it.

Gunther: And then I can make an effort in ~~at~~ that moment - in that second

Mr. Nyland: Yes, yes. But of course it is much easier instead of waiting until I reach neutrality is to start to apply it in conditions in which there is no reason to be either positive or negative. That is when I try to ~~make up~~, I make the conditions of myself, my ~~personality~~ personality, at such a possible low level that no thoughts to speak of, or no feeling to speak of, is interfered with my manifestation physically.

Gunther: Is that why you said once that if you could live long enough that you would . . .

Mr. Nyland: That's right. That's the real aim, if it is pronounced for an obywatel. It is simplicity of man par excellence. By being able to devote his energy in one direction in which he becomes an expert. So that there is nothing new anymore and nobody, not even God himself can correct him in his own dexterity. Then he is neutral regarding that and as a result he becomes conscious. But it is of consciousness on a low level because the manifestation ~~he~~ is

limited. Still regarding the manifestations he is 100% ~~xx~~ awake. You see it's not a man, but it is a part of a man which is very beautiful. It's almost as if it is a ~~xx~~ one centered man. An obyvate~~l~~ can be a one centered man, let's say physically, when he has dexterity like a cabinetmaker or a shoemaker who knows everything about that what he has to do, like making a cabinet, understanding wood, tools and all that. ~~x~~ But you see that is in which he is completely at a loss in a relation to his mind. It's the same thing as a fakir or a saint or a yogi - they take one part of themselves which is extremely important for them and they develop that to the highest possible state - in which state ~~x~~ you have contact with God. But they have forgotten to be a man. Compare it to LSD. That is why LSD is such stupidity. It will never make a man, never. It will make nincompeop.

Carol Bloom: Mr. Nyland, last week I gave myself a task and I tried to follow it and it was quite involved so I did it in the morning to get up at six and work while reading and with my walking across a room and sitting also to ultimately in using the thinking to ~~ix~~ its - to alternate these two. And during the day I tried to remember myself whenever I turned a light on or went to a door and I continued so I can I just kept on doing this sort of thing.

Mr. Nyland: Were you happy in doing it?

Carol: Yes.

Mr. Nyland: Was it fun?

Carol: I wouldn't say that it was fun but it made me . . .

Mr. Nyland: Was it happy?

Carol: No, it wasn't happy.

Mr. Nyland: It wasn't? You did it with pleasure?

Carol: Yes, I did it.

Mr. Nyland: When you turned the light off you said goodie, goodie?

Carol: No I didn't. I . . .

Mr. Nyland: But you could, could you?

Carol: I could, yes.

Mr. Nyland: To loosen yourself, you see? Not to be too tight. Not to consider such a heavy burden of a task it has to be done because of this and that, you know. You know?

Carol: I, no, I didn't say it that way.

Mr. Nyland: Yes, that's right. Lightness. A wish to do it because you hope that something can be reached.

Carol: Yes, I repeated that very line, that, from your tape, (we were going into every,) - every morning I read that and five strivings and then also my resolutions and my plannings. In the evening I did the same thing before I'd started the task and both of these things and also the days that I remembered most to turn, when I turned the lights on and off and it helped me to work better in the evening and . .

Mr. Nyland: So you got something out of it?

Carol: I think so.

Mr. Nyland: Yes, good.

Carol: I also found that even with my fingers I am identified. That I - it was very much more difficult for me to use - to remember myself and wake up and I was using - doing the finger activity when I was walking.

Mr. Nyland: Yes, of course. Because something has the wish, directed towards the fingers.

Carol: Yes.

Mr. Nyland: And if you - you'll have to be reminded the fingers have to go in a certain way. If the finger could behave mechanically,

you see without any particular direction from your mind, it would be just as good. It will be quite all right. But don't - don't try it. Walking is all right. It doesn't make any difference what means one uses or what particular kind of object is the manifestation. As long as the result is reached that "I" exists. And it really is the whole problem of "I" - making that to exist. And kind of a thing of myself can be useful to become an object. So you don't have to use your fingers if it is a little difficult. Later on, when all the different things can be established "I" has to become observant, or at least aware of the totality of myself, then of course that what - whatever I may be doing including movement of the fingers, I still have to try to stay awake. But select: you have a chance to select whatever is the easiest. It will be hard enough in time, you'll find out. So now will we extend it? Could you do an unusual thing?

Carol: As I walk I could walk backward or with my head in a different ..

Mr. Nyland: No. Try to do something in relation to someone else. Try to think of something that you perhaps have postponed, because you didn't want to do it. It may not be another person. It may be something that you afford to be a little lazy or let's say certain certain drawers that have to be cleaned up, you have never done, or you haven't written a letter to your grandmother.

Carol: Yes, yes, I have a letter from a friend to write it.

Mr. Nyland: Did you want to answer it?

Carol: Yes.

Mr. Nyland: Then make yourself do it. Little disagreeable tasks maybe. Do it then. But if you start - that you do it really also freer - you know, as I say, not heavy. And before you start doing it try to see for yourself wanting to do this. In other words it's as if at that time you make that effort, as if you have opened your eyes.

double. You open them once and you open them again. First is a physical opening, the other is a psychological one. All right? Good. Go ahead, let me know next week. Yes, Dick?

~~XXXXXX~~ Richard Lyton: Mr. Nyland, in The Herald of Coming Good - -

Mr. Nyland: Oh, that is almost taboo, isn't it?

Richard: Is it?

Mr. Nyland: You are unfortunately it had to be published of course, and that way you can buy it, you know, for a little bit of money. It was a book that at the time was written by Gurdjieff before All and Everything either was going to be published - at least he was not intending to publish it then although part of it had already been read. And one year Gurdjieff appeared with The Herald of Coming Good lovely bound in nice almost felt like covers - in English, in French, and in Russian - in several boxes and that was deposited I think at the hotel. No, it was somewhere on 56th St. - the () I think. And there we were, being engaged as salesmen to sell this Herald of Coming Good. And we with all the fervor and zeal started to sell it to friends and enemies alike. So we did our best and we got somewhere. All x of a sudden the order came from Gurdjieff to get back all the books. Withdraw all the publications - I don't want anything to go out anymore, whatever his reasons were. But we were then hard put trying to get it back and pay the money back. You see in the meantime some of the money had been spent. And that's the story of The Herald of Coming Good. There is really nothing against the book and one can read it but in view in the first place that Gurdjieff withdrew it for certain reasons, a more or less the obvious reason was that it was superseded by All and Everything which was then he made

up his mind to publish it. At the same time we went through a tremendous rigamaroll of having it translated into French or in English from the Russian. And to print it and a lot of money went into it. So he had a very ~~if~~ definite reason for wanting to withdraw it and as I say he didn't want to have any interference with the possible publication of All and Everything. And maybe that he had in mind that if people already had the Herald of Coming Good, they wouldn't buy All and Everything. So in order to withdraw it, it would have whet their ~~appetite~~ appetite so that then when the big book came out then they would want it. I don't know about what his motivations were. But in any event those are the facts and that all of them and ever since that time, of course, every good Gurdjieffite has frowned upon The Herald of Coming Good. And whenever in Chicago about a year or so ago they started to publish this - zerox you know - and offered even to send samples to me and so forth - I like a noble man of course refused to have anything to do with that. Now, as a matter of fact, Weiser tried to put it now on the market and make 1000 copies and probably has sold half of them and we're even thinking of putting a little slip of paper in it in the beginning saying it's a choice not with the authorization of anybody who knows about Gurdjieff and knows the ~~his~~ history. You go read it, I don't think it will do you any harm provided it doesn't prevent you from reading All and Everything.

Richard: I had a question about something it - I have seen it - where Gurdjieff says that it would be extremely harmful for anyone to read his books out of series. In other words, to read Meetings with Remarkable Men first and then read All and Everything second. This happened to be the case with me. My first -

Mr. Nyland: The great harm has already been done.

Richard: This is my question.

Mr. Nyland: How to undo it?

Richard: Well, what harm has been done?

Mr. Nyland: Well you know Dick we are already so topsy turvy that I don't think life - I think Gurdjieff definitely meant that if a person has a chance as he ~~may~~ explains in the - in Beelzebub, to read the first series first, in order to indicate what is really wrong with man by introducing a impartial objective criticism of man, that that would stimulate a person to hope that something else could be possible, or would be possible in his case, in case he felt that he was - that Gurdjieff was taking away certain lovely thoughts x that he might have about himself. And in order then to produce in such a person hope that not everything is lost, that then he should read Remarkable Men because in that there are examples of people that not withstanding difficulties under which they have lived still have maintained this question of considering the necessity of waking up or becoming remarkable or at least quite definitely going against the difficulties and also certain grain within themselves, that such men could exist on this earth. And that having now first undone what a man is and then giving him hope that something else could ~~xx~~ start to exist, that then in the third series, that would have to be disclosed. Now if I start first with trying to find out what to do without knowing what x one is, you see it could be ~~misunderstood~~ misunderstood. If I read about what other people have done, sometimes I'm very happy to know that so and so was conscious and sometimes I think, well they did it, maybe I don't have to do it. Many times when I consider the possibility - when it is a little difficult for me that I cannot do it but someone

else has done it for me you know that I am reduced in my ambition to become that. It can turn the other way. But if you take christianity people realizing that they are sinners. And not knowing how to go to God. And for that you might say they have an image, that Christ died for them on the cross, and then took all the sins so that now they are free and now they become children of God. It's really the same kind of a thing. That if I believe that someone else is doing it for me I will have less and less trouble in forcing myself to do things that are unsurmountable. It's only an illustration that Gurdjieff ought to prevent - that a person ~~is~~ either (impossible, he would create indefinitely) and, establish in a person a belief and also more or less assurance that each person could wake up if they wished. But he doesn't want to give premature information of a maybe secret or at least an esoteric value to people who could not even place it since they would not know what they were in reality. And for that the breaking down the wrecking you might say, the destruction of the old building before something new could be built in the same place. Now the question as far as we are concerned and Gurdjieff having lived at the time and published now two books. Now of course we all the time will put a little water in the wine if it is a little too difficult. And sometimes people who would run away from All and Everything may be snared into a little bit more of enthusiasm when they start reading the Second Series, provided they understand the place where it belongs. And that for the real understanding as someone who has x Remarkable Men may be conscious that if they wish to aspire to that, and of course they will have to read the first series also. So you see it is all up to you. Gurdjieff only warned about the misuse, but there is a misuse in it anyway whenever you have All and Everything and you read the first

chapter and that maybe you read the last chapter and then you read a little bit in between. And when he advises to read it in a sequence from beginning to end it has a very definite reason. It is as you are reading and certain things become known to you which were unknown before and became familiar more or less and then start to produce in you a certain different kind of a state, a state in which one understands or comprehends a little bit more than what you know in the beginning so that when you come to the end, that to some extent you have changed already. That ~~is~~ if you read it again you will then read it in such a way that in beginning you understand more instead of having read it only once. And that for this question of change a certain sequence is necessary exactly the same way that when I want to learn how to read I start probably first by exercising a little bit my breath so that I can make sounds and that the sounds will be produced in a form or perhaps in the sound of a letter and that I then link that up with a letter as written on paper, and when the letters are combined and they form very simple words and I can pronounce them, that then from the simple words I can go to the little syllables connected and bigger words and then finally that the words are put together in the form of a sentence and that maybe long sentences, and that after, when I start writing that I then write the sentences and then put the thoughts in between the lines you see, it is progress. It has to be there. Whenever there is any foundation you are not starting it over again. You know, it is a logical reason. And I think that Gurdjieff was quite right in advising it. But since he withdrew it - and suppose you had started with The Herald of Coming Good and then afterwards had

to go through All and Everything. You see he created exactly the same difficulty in by withdrawing it he forced you to take All and Everything but you had already been exposed to The Herald of Coming Good. And it would not be right on the part of Gurdjieff to have to publish it first then take it away, then start you over on All and Everything if that had any real possibility like Remarkable Men, that you would read that first, then All and Everything. The main thing that if one can read it in ~~totality~~ totality and if it can be done in that kind of a sequence that then certain things will take place and (the remaining) that one may want to go back and start ABC all over again. I wouldn't do it. If I, if someone told me that I was a sinner, I wouldn't believe him. If someone tells me you'll never reach God, I would say: ah, show me. If Gurdjieff said don't read Remarkable Men and then All and Everything, I would tell Gurdjieff you just watch me. All right.

Richard: Thank you Mr. Nyland.

Dawn Swift: Mr. Nyland, would you please say a few words on the subject of grace and its part in work of this kind.

Mr. Nyland: Grace in accordance with the Roman Catholicism?

Dawn: Well, grace in accordance with the ideas of mysticism which usually say that nothing can be accomplished in this world without it.

Mr. Nyland: Well Dawn, if a person starts work, if a person wants to acquire and accumulate knowledge about himself, I think that one comes ultimately to a conclusion that things are very difficult and that the undertaking of becoming objective to oneself is at times quite impossible. I think that it is necessary to realize that whatever the crystallizations that are there already and the difficulties that are

inherent in living on earth in a subjective atmosphere, that the introducing of something that is objective is almost impossible because as soon as objectivity is introduced that then the rest of subjectivity will kill it. If I want to become free of myself and if that is the ultimate aim, the real time when it can happen is when I die. Before that if I try to become entirely free from all the different tendencies or wishes or thoughts or feelings, I will have to face the possibility of really becoming nothing at all, before I could become something. And moreover the question is that that what wishes to be free is that what has a higher quality than that what I am and I would like to represent that as something as life which then as life represents a different form of being which in accordance with my own assumption does not really belong on earth. It belongs entirely to a concept of what one considers life to be or what the human being is. If I consider the fact of earth and human being, humanity on earth, as the only existing reality surely about which I know a little bit, and about the rest I don't know anything, then I cannot place life as an eternal value because I say if I say it only exists on earth and doesn't exist somewhere else and particularly when I am faced with the problems of omnipresence and omniscience and omnipotence, I cannot possibly understand it logically and that would have a limitation on earth as I know it, and definitely a limitation on myself. So ~~logically~~ logically the assumption must be that that what makes man alive is something of an eternal value which never dies and always exists, never exists and only without an end so that the existence being eternal if life for me represents that. Now if it ~~is~~ is a question of putting myself in certain situations and in order to bring this life to full freedom, life then represents for me something that is not human

although the human quality of the manifestation of course becomes apparent in the form of a human being. And that I really then become dependent on the necessity of life existing and wishing to continue to be without form, that is free from myself, that I am driven to the concept and a logical concept of something existing of a different and a higher value than of myself which is that kind of a freedom and sometimes I say it is that kind of His Endlessness. Now if that is the case, and I consider this problem then for myself and in trying now to free myself from the different tendencies of which I am absolutely aware, whenever I start to work, then I will become dependent on some form of help, I call it from the outside or maybe a help from the inside but a help in any event of something that is an - a certain concept corresponding to that what I am in reality. So it is a certain form of life for me existing outside of the earth and again I don't want to limit it so I must say existing in totality everywhere and always which then for me will help to create the possibility of a unity so that then I, as a form of life in a human form would become free in that freedom find the solution of my life. Now you see it is quite easy that with this assumption is taking place and that one considers that what on which one becomes dependent is of a higher quality, perhaps one deifies it because God means for me than that it is more than a man. Now, when I know that I am dependent on the possible unification with that, that what is necessary for me is to become as small or as insignificant as I can in order to create this unity with the higher form of being. And the next step would be that I hope that the higher form of being will be cognizant of myself existing as of the same quality and that then that what is my manifestation would have to be eliminated. In finding for myself the tremendous

difficulty living on earth and not being able to eliminate the totality of my ~~xxxxx~~ manifestations or completely I become dependent on the grace which is that what is given to me from that what is higher towards me considering me worthy to receive it. This is the form it takes in mysticism. As far as work is concerned, it has to be with the total realization of oneself as one is - becoming as if nothing as to a point in which then this realization of the point frees oneself from all dimensions of space and time. As far as the mind is concerned, it is that what a man has to lose in order to find himself, unless he loses everything he will never find himself but when he does there is a possibility of finding himself. Grace simply means that I am willing and wishing to receive that what could - would give me the possibility of a further growth regardless of the conditions in which I live. And that that is implanted in me a desire to give up that what now binds me and I say then by the grace of God. It is an attitude, that is a willingness to understand that what I am, whatever it is as a thought or a feeling, as long as I attach a certain value to myself that that is in the way for the complete yielding to that what is superior than I am and only then when I am willing to give up totally of myself that I say by the grace of God, again that he then you might say commands me or that I am willing to be open and sufficiently ~~xxx~~ porous/ to that what is of a higher nature, entering me and converting me that then again, under the influence of that grace I will actually be united maybe with the purpose of my life. I think it is a very good thing to have. I think it is a realization of one's own impossibility and surely it will eliminate entirely the belief one has in oneself. You see it is a question of almost I would say the same thing as when I ask in prayer for the

things I believe are good for me. I may not know because I am with my knowledge limited, and with my feeling although it may quite intuitively develop I will not be sure that when it is freed from that which is now form, either as words or as words in a plan that I always have to leave the opening that is free from myself, that something else might exist which I as yet don't know and that therefore the end of the prayer in asking for a grace is that I say not my will but thine. Leaving it then entirely to the totality of His Endlessness to advise me when necessary. Sometimes it takes the form of that I wish this kind of grace to enter into me so that I know that at any one time whenever necessary that I can choose the right kind of words in order not to counteract that what is the hand of God. Or that at times I can use words which are needed for me to reach God even if that would imply that I would have to use the name Jesus Christ. Or that perhaps in wishing to work that that what is the necessity of work would be an introduction of that as objectivity in the midst of my subjective life, that then by the grace of the allowing of this subjectivity to be reduced to a minimum or I hope to nothingness, that objectivity could continue to exist the way it should.

Dawn: In other words, it's really what I am saying, you can't do anything about it, you've got to wait for it to come. ~~It's~~ It's a sort of creating a vacuum where it could -

Mr. Nyland: No, I don't know. I think one has to remain active in order to continue to decrystallize oneself. And I don't think that grace will come to a lazy man.

Dawn: I don't mean a vacuum in that sense.

Mr. Nyland: No, it is not a vacuum. It is something of course that has to be filled but before I can create a vacuum I have to experience that I am nothing.

Dawn: That's what I mean.

Mr. Nyland: If it is experience, yes. If it is feeling, it is not good enough. If it is a mental process, it surely is not. But if it is an experience of emptiness, that is not a vacuum but it is something that is not as yet filled. The vacuum is that it has to be filled. The fact is that it is created in me as a wish to be filled and I become in openness subject to something flowing into me without knowing even where it comes from or without being able to direct it and only that I am willing to receive it because I am that way. It is all paraphrasing the same kind of a concept of Not me but God. And to some extent it is wrong because you see I have to emphasize the necessity of continuing to work. And then at a certain point I cannot do it and I will do it. Why should God? Unless that what is really trying for the wish to be free is also me and that is my life or perhaps magnetic center. And when I become cognizant of the realization of that what exists as that what I really am, all then that is needed is to have that come out to the open and that that what is not obstacle, I would - which would obstruct it, that then the attempts are made by something in me wishing to grow x like a seed will grow through the earth because it has life force. In creating the conditions as well as I can for myself that something like magnetic center could grow out and again be joined and again the strangest kind of a world because why should eternity be made up of parts uniting? But I cannot get rid of that concept because I have to use words in order to express it. If I could actually in a feeling and experience and

the result of an intuitive - I call it again - thought reach knowledge, which knowledge is based on the experience of myself in my life as I live it, then the realization of the existence of magnetic center knowing that that in quality is the totality of all things existing, then in that there would be unity for me. God is ~~in~~ within one. He is not outside. He is not divided. He is infinity, infinity is not subject to any kind of form, otherwise it wouldn't be infinity. But in order to understand this concept of absoluteness or infinity, of timelessness and all that, it is extremely difficult because we live in a subjective world in which everything has to be put into some kind of a form in order to make it understandable to ourselves. Grace does away with that because it eliminates all forms of oneself and makes it dependent on God existing, but not as something coming from the outside of one, but something that is inside, wishing to grow that then manifesting. Well, let's leave it at that.

Dawn: May I ask another question?

Mr. Nyland: Are we at the ~~other~~ end?

(It ran off)

Mr. Nyland: Then we let it go until next week. This ought to hold you by the grace of God. So I'll see you next week then, all of you, I hope. Good night everybody.